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HARPOOT AS SEEN FROM THE PLAIN



THE PRINCIPAL'S STUDY, HARPOOT GIRLS' COLLEGE. (See page 339.)

# Life and Light

Vol. XLIII.

AUGUST, 1913.

No. 8

The New York Commission of "The Federation of Woman's Boards of Foreign Missions of the United States and Canada" met in New York last February and among other recommendations, framed to present **A Call to Prayer.** to the Boards, occurs the following: "We recommend to the women of the various Boards that they and all their constituency, observe the noontide as a time of daily prayer for the saving of the whole world." This had already been the custom of the Methodist and the Episcopal Boards. In conformity with this recommendation the matter of definite noontime prayer is set forth by Mrs. Daniels this month in her Council Table talk on page 361.

Among the arrivals lately have been Dr. and Mrs. Scott of the Ceylon Mission who reached Kingston, Ontario, late in May, and Dr. and Mrs. **Missionary** John Howland of the Mexican Mission who arrived in New **Personals.** York, June 7th, just in time to attend the graduation of their daughter Barbara at Mount Holyoke College. A pleasant family reunion in Conway, Mass., included the three daughters and Miss Susan Howland of Ceylon. Rev. and Mrs. William C. Bell of the West Central African Mission arrived in Boston, June 8th.

Rev. and Mrs. Edward Fairbank of the Marathi Mission arrived in New York June 11th, coming unexpectedly because of Mr. Fairbank's need of immediate medical attention. After surgical treatment in Rochester, Minn., Mr. Fairbank is rapidly recuperating and hopes to return to his work in Vadala in the autumn.

Miss Mary L. Matthews of Monastir, Macedonia, expects to leave for furlough about the middle of July. She plans to meet Miss Miner of Peking in Switzerland, and they will arrive in the United States early in September.

Rev. and Mrs. Fred R. Bunker, who were so long connected with the Zulu Mission, have received reappointment to the same Mission. Mr. Bunker is already on the field having gone out in 1911 for a term of service.

Mrs. Bunker sailed July 12th from Boston taking with her two of the five children, Edith and Sydney.

Miss Mary F. Long whose service in the girls' school in Chihuahua, Mexico, was so acceptable, has consented to take reappointment for the same Mission and will be in charge of the *Colegio* at Chihuahua, as Miss Helen Meserve after a brave struggle against climatic conditions has found it impracticable to continue as *Directora* there.

Miss Anna B. Jones of Gedik Pasha, Constantinople, who sailed with the Round the World Sunday School Convention party in March from San Francisco, left China for Moscow June 2d, *via* Siberia, and after attending the convention in Zurich will resume her work in Gedik Pasha.

Rev. and Mrs. E. W. Ellis of the North China Mission expect to sail from San Francisco, July 26th, returning to their work in Lintsing, while Dr. Susan B. Tallmon of that station arrived for furlough in Seattle, July 3d, and received a hearty welcome from her many friends of the Woman's Board of the Pacific, especially from the San Jose and Berkeley churches.

Rev. Charles E. Ewing of Tientsin arrived in Boston, June 19th, and joined his family in New Haven, Conn.

The sad news of the death of Mrs. John P. Dysart at Mt. Silinda removes one of the latest recruits from the needy Rhodesian Mission and **Two Workers** brings sorrow to many hearts. Mrs. Dysart's death followed close upon the birth of twin babies, neither of whom survived her, thus leaving the husband doubly stricken. Mr. and Mrs. Dysart sailed a little more than two years ago, and Mrs. Dysart had in that brief time endeared herself to the missionary circle and had shown such a spirit of earnestness and devotion in helping the starving natives at Chikore that her sudden going is a loss not to be measured. Hers is the first death of a member of the mission for more than twenty years. Deep sympathy is extended to the bereaved husband and to all the wide circle of sorrowing friends, and to the Second Parish Church in Portland, Me., who so short a time ago assumed the support of these young missionaries with such high hope.

On July 1st a cablegram announced the death of that veteran missionary and well-beloved worker, Dr. D. Z. Sheffield of Tung-chow, North China. Dr. and Mrs. Sheffield went to China in 1869 and have given almost continuous service during these more than forty years.

As educator, author of Chinese text-books, historian, and wise and sympathetic counselor and helper for this long period,—during nearly half



of which he was president of the North China College, Dr. Sheffield's services, almost co-equal with the life of the mission itself, have been invaluable.

Others will give details of the noble, beautiful life, but we must record here our sympathy for family and mission, and our appreciation of the great work done by this servant of God. Dr. Sheffield has been failing for months, so the summons home came as a blessed release to him.

Plans are maturing for a series of Institutes under the auspices of our Woman's Board, in co-operation with our Branches, to be held in the fall **Woman's Board of** and spring months of 1913-1914. Conferences with **Missions' Institutes.** auxiliary and Branch officers, a special hour for leaders of children's and young women's societies, a supper or luncheon where all will listen to speeches "after," by secretaries and, so far as available, missionaries, are some of the features under consideration. The object of these Institutes, which are an outgrowth of the successful American Board gatherings of last year, is to encourage and strengthen Branch and auxiliary workers and to carry news of the work of our Board right into the heart of our constituency, making it possible for women who seldom or never attend a Board or Branch meeting to meet the workers, both from the Board rooms and from the foreign field. Details and dates will be worked out by correspondence with Branch officers, but it is not the thought of the Executive Committee that these meetings should be held in the large centers of population, but in towns reasonably accessible by trolley or otherwise for at least eight or ten Congregational churches. It is not too soon to begin to pray definitely and earnestly that the King's Business may be prospered by this plan and that the Congregational women may be marshaled more successfully than ever as a result of this effort. Two principles are important from the beginning of this enterprise. Let us each depend on God for inspiration and wisdom, and let each individual feel responsible for the success of the Institute in her district and do every last thing possible in preparation for the day.

A charming little story, containing a forceful missionary appeal for young women, written by Mrs. Sara B. Howland, of Guadalajara, is now

**New** in print. Its title is "Who Shall Go?" and it may be ob-  
**Publications.** tained in limited quantities for use among college girls or other young women, for twenty-five cents a dozen. In addition to the article by Miss Stanwood, "What is Our Woman's Board?" now in leaflet

form (price two cents each), the third in the series by Mrs. Theodora Crosby Bliss, contained in the present issue of LIFE AND LIGHT will be reprinted immediately, so that those in charge of programs in connection with *The King's Business* will have access before the middle of August to at least three of the series of six. It is expected that Mrs. Newell Dwight Hillis, Miss S. Emma Keith and Miss Frances J. Dyer will furnish the remaining articles.

The July number of *The International Review of Missions* is at hand and its contents furnish several articles of special interest to the student of the science of missions. We wish to call attention to the symposium concerning the wonderful meetings of the Continuation Committee in China, setting forth the remarkable work led by Dr. Mott. Letters from our own missionaries in China are full of the results accomplished and the hopes inspired by these great meetings, where the fellowship between foreign and Chinese workers was one of the elements of success and where the attendance of the student class was phenomenal. Reports from Japan emphasize the same features in the work of Dr. Mott and Rev. Sherwood Eddy in Japan.

*Everyland* for June comes forth as bright as the June weather and is full of missionary meat and sweetmeat for boys and girls. Note the story "Sacajawea" by Mrs. Newell Dwight Hillis, full of home missionary thrills, and the pretty sketch "Comfort" by Sally Campbell, with its skillfully introduced little moral appeal to every girl's Better Self.

One of the most successful ways of developing our work among students is through the Student Conference of the Young Women's Christian **Student Conference** Association held this year June 20-30 at Silver Bay, **at Silver Bay.** New York. Throughout the meetings stress was laid upon the close relationship which must be maintained between the Young Women's Christian Association and the church. The denominational rallies held the first Sunday afternoon furnished an opportunity to bring to 600 college girls a definite statement of ways in which they could share with others the inspiration and practical training of Silver Bay and their college Christian Associations. At the Congregational Rally the speakers were Dr. Winchester, secretary of the Sunday School and Publishing Society, Dr. Edward Lincoln Smith, secretary of the American Board, Miss Edith Scamman who represented the Woman's Home Missionary societies, Miss Eleanor Fowle, Miss Marion Howland, and Miss Ruth Fairbank, missionary daughters who are planning to return some day to their native countries, and Miss Calder, secretary of our Woman's Board.

A special appeal for dolls for three of our mission schools in India met with a generous response as ninety-two girls bought and took home with them two hundred dolls to be dressed before September 1st.

The presence of many delegates from European and Oriental countries who had attended the conference of the World's Student Christian Federation at Lake Mohonk was a constant reminder on the one hand of the great inheritance of the American student which she must share with her less fortunate sisters in every land, and on the other hand of the world-wide fellowship in Christ which makes us all one.

Not disbanded armies nor the beating of the sword into the ploughshare, but fierce strife between the erstwhile allies over the division of the spoils of war. Servia, Greece and doughty little

**After the Peace of London, What?** Montenegro are standing up for what they consider their right and the Bulgarians are apparently staining their records and clouding their glory as valiant soldiers by almost unbelievable outrages. Up to the time of writing it looks as if the European powers would not interfere. Meantime, Turkey, harried and poverty-stricken, in need of her ablest advisers and wisest friends, is further weakened by the assassination of Shevket Pasha, the Grand Vizier, at the hands of the enemies of progress. No one cares to predict the future but one does not need the eye of a seer to detect the sore straits of the Turkish people and their need in these days for the friendliness of the Christian workers within their borders and the prayers of the Christian world.

## THE FINANCIAL STATEMENT OF THE WOMAN'S BOARD

RECEIPTS FROM MAY 18 TO JUNE 18, 1913.

	For Regular Work.	For Buildings.	For Special Objects.	Lapsed Condi- tional Gift.	From Legacies.	Total.
1912	\$11,264.17	\$1,368.70	\$489.84		\$4,270.00	*\$17,392.71
1913	14,552.15	971.10	517.30		117.50	16,158.05
Gain	3,287.98		27.46			
Loss		397.60			4,152.50	1,234.66

FOR EIGHT MONTHS TO JUNE 18, 1913

1912	79,032.82	8,190.04	1,990.19		13,873.69	*103,086.74
1913	82,119.16	21,230.80	1,851.57	2,500.00	18,006.62	125,708.15
Gain	3,086.34	13,040.76		2,500.00	4,132.93	22,621.41
Loss			138.62			

\* Not including extra gifts for work of 1912.

## MARSHALING OUR FORCES

BY THEODORA CROSBY BLISS

This article is third in the series presenting the successive chapters of *The King's Business* and sets forth Chapter III, "The Resources of the King's Army," as it affects Congregational women. It will be reprinted as a leaflet.

The resources of the Woman's Board of Missions are in the 24 Branches which make up its standing army. The resources of these Branches are in the 2,275 auxiliaries of which they are composed. The resources of these auxiliaries are in the 40,500 women enlisted in them. The undeveloped resources are in the great army of more than 200,000 women in the 2,306 Congregational churches in the territory of the Woman's Board of Missions.

The dictionary defines "resources" as "any source of aid or supply"; "means yet untried"; "available means or capabilities of any kind." With these definitions before us, let us consider the resources at our command if we are to do our share of the work of the world.

In the field of the Woman's Board are 2,306 Congregational churches, in which 240,781 women are enrolled. In the 24 Branches of the Board, there are 40,500 women enrolled. If a resource is "any available source of aid," then the 200,281 women in our churches who are not enlisted in this standing army of the Board are a most available resource.

How many of them are in your Branch?

The problem is before us; each Branch knows its resources in churches and women, but the solution rests with us all. Two factors which would materially aid in developing these resources are, a better co-ordination of the auxiliaries, and a more business-like polity. Some one has truly said that "the work of missions is a man's job, and it cannot be financed by mite boxes and pennies"! Neither can the work of the Branches be done by giving to it the ends of time and strength, after everything else one really wishes to do is out of the way. The old haphazard, hit or miss method, without form and usually void, will not do in this age of the world. A Branch is a Board, in miniature, and the many lines of helpfulness in the general offices might well be imitated in the Branch.

I have before me, a Branch directory, a resource of another denomination. It is a 3 x 5 booklet, giving name in full, date of organization, officers with addresses; list of auxiliaries by churches, giving name of church, name and address of pastor, officers and chairmen of committees with addresses, membership, date and place of monthly meeting. Then follows the Branch

budget, the aim for the year, and the constitution. On the outside of the back cover is a list of missionary magazines, with a goodly "puff" for each. Looking it through, the addresses beckon to closer fellowship and exchange of ideas. A valuable resource, which unifies the workers throughout the Branch, reaching where the regular report does not go.

Another resource that should be more widely used is the Bureau of Exchange where programs can be filed, methods of work which have been tried and proved be tabulated, and various ways and means of planning the work and working the plan be kept available. A center to which troubled program committees can turn, and where we may share our mutual weals, as well as woes. Such a bureau should be in charge of a woman who can and will give it time and thought and brains and prayer; a woman who if she has no business training will go out and acquire some; who will undertake it, not as an adjunct to an already too full life, but as her share in the work of the world, and deliberately consecrate herself, her time and her ability to this one thing. The Junior Department of the Woman's Board is just starting such a Bureau of Exchange.

Again, how many Branches or auxiliaries have libraries? Women who attend missionary meetings get information—more or less—but information, it has been truly said, is not education, though it may be the foundation of education. A full list of books worthy to be placed in such a collection can be obtained from the Board secretaries, and will prove a stimulating resource to all who read.

From a British Society comes another resource, and a valuable one. There is a special secretary, who sends out to all the societies the first of each month, special subjects for prayer, to be used in the regular meeting. These are not "topics" but full information of the needs, the circumstances, and the general conditions for which prayer is asked, that those who pray may do so intelligently and therefore with an understanding spirit. This brings the worker abroad, the Branch, the auxiliary and the woman who prays, into relations which pulsate with life.

Again: Branch officers are not born with the knowledge of "How to Run a Branch." Summer Schools and Study Classes for the rank and file are the order of the day; why not have a Training Class for Branch Officers? It would be of unspeakable value to have the official staff of all the Branches meet for a genuine study of methods of work, and the scientific management of missions. The Board secretaries feel the need and inspiration of such a gathering, and far more do these untrained workers need it. Each line of work should be taken up by the Board

officer in charge of that department, this special class work to be supplemented by quiet hours for fellowship with the Master, and social hours for fellowship with one another. The Boards all agree that the annual conference with the out-going missionaries more than pays, and are not these missionaries at the home end just as much in need of training as are those who go abroad? Nay, more; for the foreign missionary has proved her call from Jesus Christ, and has been subjected to severe tests as to her fitness for the work. But the Branch officer,—what preparation has she had? A willingness to take the office and an apparent fitness for it, is all that has been required to place in her unskilled hands the mighty work of leading, under God, a part of this army of the Lord. That they have worked prayerfully and with skill, the results declare. But better results follow the trained worker, and this would be true of Branch officers, as it has ever proved true in other lines of work. In England, the Church Missionary Society even trains women for efficiency in committee work; classes are held and books are furnished for further study; an example well worth while in this country.

The resources of the Branches are in the auxiliaries, a senior and junior, and other missionary and semi-missionary organizations in the local church. And what of these? The woman's missionary society should be the hearthstone of missionary endeavor in the church, where the fires of earnest, steady, efficient service always burn; to which the pastor or missionary committee will turn, in the sure consciousness that in the woman's auxiliary they will find ready help and warm sympathy, and to which the other organizations of the church among the young will constantly look for advice and encouragement. Truly, the women of the auxiliary should be in the midst, as they who serve!

Why cannot women shake themselves free from the feeling, that because the auxiliary is a religious organization, and because it is all volunteer service, business methods and strict discipline cannot be demanded or expected? If we could have, in each society, a working nucleus of women, around whom the "I-come-to-missionary-meeting-from-a-sense-of-duty" women might be grouped; if such a body would elect officers who would give time and all that in them is, to their office; if the rest of this nucleus could be divided into committees, the officers and chairmen forming an Executive Committee which, as an Efficiency Committee, should study out an effective policy for the society as a preliminary to the year's work, then a good foundation would be laid which would give confidence to the ranks, dignify the work, and bring far-reaching results.

It would help greatly in bringing a society up to par, if there should be a steady policy of not only reaching out after other women, but looking after the dilatory and lax members. In a well conducted woman's club, a member who is absent two, or at most three meetings, without sending an excuse, can be dropped from the roster. If women knew that their presence at the meeting was deemed of so much importance that she would be looked up in a sisterly, kindly spirit if absent, it would make her think twice before she decided not to go, and would be a quickener of memories. In most societies it would not be difficult for some one to note the absentees, and report them to the Membership Committee, to be called on before another meeting. The motto of every missionary society should be "We seek not yours, but you," and the members be made to realize its truth. It is a truth that neither the money without the woman, nor the woman without the money, can run a missionary society; but the woman, plus prayer, be it remembered, is always greater and more effective, than the woman plus money.

Again, at the close of the year, the society might well go into a committee of the whole, when the president should give a carefully prepared, concise statement as to the condition of the society,—its membership, compared with a year ago, and the full membership available among the women of the church; the finances, the amount raised, and amount of apportionment, how funds have been appropriated; missionary boxes, contents and value, where sent, and other gifts; the programs of the year, a brief survey of the subjects treated, the method of conducting the meetings and the apparent interest; the spiritual work of the society,—not but that in a very real sense all work is spiritual service but it is well to bring the service of prayer before the members and to emphasize the time given to prayer in each meeting, and the willingness to share in this service.

Such a taking of every member of the society into consultation,—for time should be given to discuss each point, and decide on the policy for the coming year,—such a sharing of responsibility would serve to bring the ranks up to the colors and maintain a high standard of efficiency; and why should a body of women, confessedly standing for the greatest thing in the world, working for the King of Kings, why should such an honored body of women, be content with less than the highest efficiency in the business entrusted to them?

And now, let us pass the women, members of our auxiliaries, in review. Take a census of the members of your own auxiliary, and ask each one two questions: Why are you a member of the missionary society? What work

is the society doing? I venture to predict that the answers will be illuminating, and will reveal latent possibilities in an aroused and educated membership. A keen observer has said that it does not matter how good the quality of ammunition may be, if the man at the gun does not know how to shoot so as to hit the mark. And it would be even worse, if he did not know what he was trying to hit! How is it with the average woman in the average auxiliary—does she know what she is trying to do, and why she is trying to do it? How can there be any *esprit de corps*, with lax discipline in the army, and no standard of marksmanship?

There is a missionary interest, and there is a thinking missionary interest, which is a finer thing. The great mass of women in our auxiliaries undoubtedly have an interest in missions, but how many have a thought-out, and thought-through, interest? The women of the world—I do not at all mean worldly women—have moved with the times. Modern methods, parliamentary tactics, strict business principles, well prepared and concise programs, are the rule in every organization of women under the sun, except in the average auxiliary. There are exceptions it is true; but we are dealing with the average auxiliary.

“In order to develop the work, it is first necessary to develop the woman”; it is, fundamentally, a question as to the depth and sincerity of the Christian living of each one of us; the resources for this our highest work in the world are as great and unfathomable as are the promises of God. The education and development of each woman in each auxiliary, is the greatest asset of the Woman’s Board to-day; the 40,500 women already enrolled are a resource more or less developed. The more than 200,000 women in our Congregational Churches within the territory covered by our Woman’s Board, who are not in this army, are an undeveloped resource. Let each one of the 40,500 women go after five of the 200,281 women, earnestly, persistently, until she gets them, and the women of our churches will be, in very truth, “one army of the Living God,” and a mighty factor in developing the untold resources which lie dormant in every human heart the world over.

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“How many things we would do if we were only different! If it were not for our timidity, our dislike of meeting strangers; if public speaking were congenial and getting subscriptions for the missionary magazines a pleasant occupation; if Sunday-school classes liked to be taught and missionary societies were easier to manage,—how much good we could do!” Suppose we stop making these excuses for just *one year* and let God work through us to will and to do of *His* good pleasure.



PICTURES OF THE GIRLS' SCHOOL AND COLLEGE  
IN HARPOOT

BY MARY LEOLA DANIELS

(See Frontispiece)

WILL you take a seat on the "magic carpet" and be spirited away to Harpoot with me? After traveling thousands of miles, off in the distance we see a range of mountains; and are told that we are near "home." Soon, we see the great rocks on which a part of the city is built. Later we can distinguish the college buildings. Now we are passing



THE COLLEGE DEPARTMENT IN HARPOOT

through the narrow streets, accompanied by students and friends. We stop by a large door, and are ushered into a court, surrounded by high buildings (the children of the kindergarten and primary schools play in this court and on the roof of these buildings).

We enter the kindergårten and meet Miss Harley and her two associates, Miss Satenig and Miss Badaskhan. They have forty or fifty boys and girls. There are two large, sunny rooms, made attractive with tables, chairs, organ, pictures and flowers. In the second story of the same building we find the children of the primary school. The principal



ONE OF THE ARME-  
NIAN TEACHERS

teacher is Miss Tashjian who is an earnest, consecrated worker. She has a corps of able associates.

After going up and up and up we enter the main school building in which the preparatory and college girls and the boarders have their home. The rooms of the principal are also in this building. We will enter a few of the rooms. We find Miss Riggs in the college, just ready to send the classes. We meet the earnest, faithful teachers who are doing so much for their own country. The principal teacher is Miss Deeroohee who is a power for good.

Soon we see our dear Mariam Hattoon, wife of one of our pastors. She is in the Domestic Science room with the juniors, to whom she is



THE PLAYGROUND AT HARPOOT

teaching a Turkish delicacy. Their merry chatter assures us that they are very happy. If we wait long enough, they will ask us to share with them what they have just cooked. We peep into the sitting room where we find a few girls, busy with their embroidery. This room is one of the best loved in the building as we gather here Sunday evenings. The girls sit on the floor around the teacher or "mother," and together we draw near the Lord and tell the experiences of the week just passed.

By this time the girls have been dismissed for recess, and we see them at their play in the yard which is surrounded by high walls and is really the roof of another building.

Next we hasten to visit the Kindergarten Training Class, which meets in one of the missionary houses. Here we find twelve earnest young women, all but one graduates of the college, and two of them wives and mothers. These young women are being trained to lead the little children to Jesus.

Now will you rest awhile in the principal's room as you talk and pray with her over some of the problems? I hope that you have been impressed by the crowded quarters. From her window you can see the



THE KINDERGARTEN TRAINING CLASS

beautiful plain that is ever calling us to live in the midst of its beauty. There is room for expansion there. There is room also for a large campus and for flower gardens for the girls. The center of population is there also, so the opportunity is there.

In the quiet we talk over the noble work that is being done by the *alumnae* in schools and homes. Many of them are in hard places, and grandly are many meeting these hardships, while a few fall by the way. This year sixty or more graduates and undergraduates are teaching.

This brings us to another need—that of a trained young woman of consecration who will go to Euphrates College to prepare young girls to go out as teachers. Then together we will bow in prayer that God's blessing may rest on Euphrates College as never before and that there may be a burning desire on the part of each teacher to lead her pupils to the Lord. The burden indeed is heavy. When all the American teachers are in Harpoot, we are only four. The writer is in America on her furlough. Miss Riggs, who took charge in her absence, has been sent to Marsovan by the station on account of a breakdown; Miss Harley is confined by her work in the kindergarten and the training class. A very heavy burden thus falls on Miss Catlin and the Armenian teachers, although Mrs. Henry Riggs and Miss Mattoon are helping. Pray that strength may be given to each worker and that Miss Riggs may be able to resume her work in September.

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## WHAT IS WOMEN'S EVANGELISTIC WORK IN JAPAN?

### AN APPEAL TO YOUNG WOMEN

BY MRS. HENRY J. BENNETT

LAST year the Japan Mission was fortunate enough to have three new unmarried women missionaries join its ranks, two of whom were already designated for school work. There are at present three stations in the mission where evangelistic women missionaries are needed,—Niigata, Tottori and Miyazaki. In talking with these new recruits we find that one reason why there are no new evangelistic women missionaries sent to the field is because the home constituency—the young women especially—do not clearly understand what is meant by evangelistic work on the foreign field,—wrongly thinking it is like the evangelistic meetings in America which certain popular evangelists hold from time to time in different towns or cities. It is with the earnest hope and prayer that a little explanation will not only correct that mistaken idea where it exists, but will also enlighten and enliven five or six young women to seriously consider and undertake the delights,—yes, delights of evangelistic work in Japan,—that I venture to write these few lines.

Roughly speaking, the evangelistic work consists of calling in the homes and touring through the country, either alone or with a Japanese Bible woman; superintending the Japanese Bible women as they call, working in Sunday schools, holding children's and women's meetings; teaching classes,—Bible classes, or singing classes, or cooking classes,

or sewing classes, or any kind of a class you can teach, and thereby helping the women and girls in their home and school life, raising the standard of living, and showing the broad principle of Christian sympathy and life. Many a woman and girl will not come to a Bible class, but will come to an English or a cooking class where the Bible and hymns are taught, and is thus led to Christ. Sometimes the woman evangelistic missionary has the oversight of a kindergarten, where the teaching is done by trained Japanese girls, the missionary directing the religious work, helping with the music and by many suggestions, calling on the children's mothers, and holding mothers' meetings. Sometimes it is the great opportunity of influencing the lives of the girls and the boys in the government schools, by opening a Christian dormitory for them, or by gathering them into attractive classes or clubs. There are many other lines of work a woman evangelistic missionary may engage in,—I mention only a few.

What is the satisfaction and delight in such a work? Among many joys I will speak of but two, which I think the school work does not give to such a degree,—the opportunity of entering into the lives and hearts of the people to whom you have come to bring Christ, and the opportunity and freedom to develop your work along your own individual lines, toward the great ideal of us all,—the holding up of Christ to the people.

A quiet little lady comes to your cooking class, and as soon as opportunity offers you call and lead her into Christian fellowship and Christian life. During your frequent calls (and because you are an evangelistic missionary you have time for calling, and you do it) you learn to know the life of the quiet little lady,—her hopes, her joys, and her sorrows, and you have the pleasure of comforting and helping her. Sometimes your call is only a friendly chat, sometimes a ceremonial occasion, and frequently you take your Bible and have the satisfaction of opening the way of peace to tired and bruised hearts. Oh, there is nothing like the "individual work for individuals," in the joy it brings to the heart of the Christian worker!

You pack your lunch box and put sheets and blankets into your suit case and go into the country for a few days, staying in the Japanese hotels, to cheer and teach the lonely Christian women or girls who have no Christian friends near them. You gather about you in some farmer's thatched cottage or some village parlor, a few women, and when the meeting is over your heart is singing, "I love to tell the story."

You may have one or more Japanese Bible women to direct, and if so

you feel as if you were able to be two or three people at once, as some of us want to be and can't. Some of the Bible women may live and work in the country villages and need your advice and help and new thoughts, when you go to them on your country tours. Indeed, the field is so wide, I can only begin to hint at all you might do. If you can't do one thing you can do another. If you can't sing, you can cook or sew. If you can't write or translate books, you can help the little children and show their mothers the way of life.

What kind of training should an evangelistic worker have? A good working knowledge of the Bible and of general church work,—Sunday-school work, Christian Endeavor Society and women's meetings. There is many a young woman who is not fitted for school work on the mission field, because she has not been trained for school work, who can do the equally important evangelistic work well, because she has been faithful in her own home and school and church, knows how to use her common sense, has a heart full of love for Christ and men and can forget herself in that love.

The standard for woman's evangelistic work is very high, for the missionary must not only have a deep spiritual insight into the things of God and the needs of men, she must also be self-reliant, know how to meet people, and,—a very important matter,—be ready to adapt herself to the manners, customs, food and ideals of the people with whom she has come to dwell, in so far as they do not conflict with Christian ideals.

There is one joy common to all mission work, of which the woman evangelistic worker has her full share,—sometimes it is the lion's share,—that of bearing the cross for Christ's sake. That cross may take different forms for different people, but a very common form is living in an inland city with the companionship of only three or four fellow countrymen. These companions may or may not be in the home you live in. The cross will surely be, wherever you are, that of the loneliness of being alone, away from home in a strange land, and of being separated from your family at times of especial joy or sorrow; the physical inconveniences and aching bones one gets in sitting on the floor for hours at a time (try it!) or sleeping on the floor in a Japanese hotel, and eating Japanese food with a smiling face. (You learn to like the food after a while.) These are daily experiences when you go to meetings and tour in the country. Your own home would be a very modest one, but more in American style. The Japanese language, also the sorrows and anxieties, the sleepless nights and tired body and mind and heart brought by

the constant strain of the work, the difficulty of adapting oneself to the habits of the people, the bearing in one's own heart with loving sympathy the sorrows of our sisters in Japan, the being misunderstood in one's efforts to help,—these are all forms of the cross. But the cross does become our crown, our joy, when borne in the spirit of and for the sake of Christ who bore the cross for us. Japan offers as hard a battle, needs as heroic soldiers as any mission field, and those soldiers must be as wise as serpents and as harmless as doves!

Except the missionary wives who are busy with family cares, there is no woman evangelistic missionary in Miyazaki or Tottori, and only one new one in Niigata. In Tottori city there are 32,000 people, and in our district, the district the Council of Missions of the various Boards have allotted to us, there are 400,000 people. We have Christian work started in nine or ten different centers, and about 400 children in classes or Sunday schools. Only the American Board is working here.

As this appeal for workers goes out, may it induce some heart to say; "I would like to do work like that in such a needy place," and then; "I will take up the cross and follow Him."

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## A VILLAGE TOUR IN VADALA

BY MRS. EDWARD FAIRBANK

WE are on a short tour among the villages. This statement may, to anyone outside of the mission circle, give only a vague idea of this part of our work, so I will try to explain it. It means that for a time we leave our home in Vadala and the work that occupies us when we are there, and go from one village to another in our big parish. We pick out convenient centers in which to spend a few days, and from them go to visit villages where our mission has work. This enables us to see our day schools (there are over thirty of them) in a more leisurely and satisfactory way than is possible in the trips that my husband often makes within the compass of a day; it gives us an opportunity to see pastors, preachers, teachers, and Bible women at their work; to work with them, and to find out what is their relation to the people in their community; and it gives us an acquaintance with the same people, Christian and Hindu, that promotes friendly relations and makes possible the personal touch that counts so much for the success of work in India or elsewhere.

This time we are out for only a few days and our headquarters are at an engineer's bungalow. America cannot be outdone for the comforts

and conveniences it offers to those whose pockets are full; India offers some unique conveniences at small cost. Such little bungalows as this are put up and maintained at government expense, primarily for the convenience of government officials, but open to the traveling public. They are usually furnished with a cot or two, tables, chairs and all the heavy necessities. So we start on our drive equipped with a well-furnished lunch basket, a small blue flame stove and its few utensils, our bedding and camp dishes. We have only to alight at one of these bungalows and be received by the "mess man," who is responsible for the care of the bungalow and who brings us water, milk, eggs, and any other supplies the locality furnishes. Here we set up as independent housekeeping as if we were at home, with or without a servant as we choose—and all for a sum varying from sixteen to thirty-two cents a day, according to the elaborateness of the arrangements.

We arrived here last evening and this morning went to Varhur, a village about five miles away. The teacher had had word of our coming so was ready for us, the Christian women and men delaying their daily work so as to meet us. The women met with me first, to recite to me the verses, Bible stories, and hymns that they had learned. There is no Bible woman here, and the teacher's wife unfortunately can neither read nor write, but in spite of this obstacle the women (who are on the same plane of ignorance) have learned a good deal from her. The teacher himself is not a man of much intellectual ability, but earnest and true; he has taught his wife so that she can go out and impart this knowledge to the women. As I listened to them, I realized that what they know was the result of patient labor on the part of both husband and wife. To be sure there were in the Bible stories some details that sounded unfamiliar; it was new to me to learn that Joseph in prison taught two hundred fellow prisoners; that Moses said sadly to his Egyptian tutor, "You have taught me about everything but the true God"; that the prodigal son was sent to school, that his first reckless expenditure was the purchase of a carriage in which to drive to the city! But as the teacher had only memory to rely on, she did well to confuse only such minor details, and not the main facts. Before we left, there was a service for both men and women, and then they would gladly have stayed on longer in spite of the urgency of their delayed work.

As we started away, one woman all in rags came up to ask me for a garment, when some of the others pulled her away. It had evidently been agreed upon that they would not beg, in spite of the prevalent dis-



tress. This year the touring was especially hard because of famine conditions everywhere. Some villages are almost deserted because people have gone off for work; some schools were almost broken up for the same reason; everywhere there is lack of fodder, food, clothes, and work; everywhere a call for help that we often cannot give. In some places banyan and margosa trees were being stripped of their leaves,—the people's last resort for trying to keep life in the few cattle left to them. We feared that people would have no thought but of their troubles and the hope of relief; and naturally these things were uppermost in their minds. But over and over when a group of poor women, showing their extreme poverty in their faces and their garments, gathering about me began to ask for help and I told them that I could not give it, but had come to talk with them, they have listened eagerly, and at the end have sent me off with no other request than "Come soon again." So many of these women say to me, "We want to pray, we want to learn verses and hymns, but who will teach us?" It is partly to meet this need, partly as a thank offering in this centennial year of work in our mission, that the educated Christian women in the Vadala District have organized a society for voluntary service. The pledge they take is a very simple one, just that they will pray for this work among the women and will each one do something regularly for it. Of course some women have done this same work of their own initiative. But there is reason to hope that such a society will wake up many more to their responsibilities. At the recent semi-annual examination in Bible, a group of women composed of ignorant Christian women and of Hindu women of various castes, were prepared with a number of songs, verses and stories, the work of one of these volunteers and she a woman of very ordinary education.

Where we have a Bible woman, she regularly teaches the women in her own village and goes to see those in other villages within reach. We have one old Bible woman, feeble in health, crippled, and with very poor sight, but thankful because "The Lord has left me my tongue." Her women knew a good many Bible stories, but her strong point is hymns—an excellent way of teaching Christian truth to these people, for it is their native way. They sang one song after another, and sang well; then the Bible woman asked if I would listen to some songs of her own composing. Two or three years ago she had a fall, and broke her hip, with the result that she was very ill for a year. "I never expected to get well, madam sahib," she said. "I could not see to read my Bible,

I was alone a great deal, and I just sang these songs to the walls of the house." She had taken Bible stories and parables and put them to music and had a répertoire, really quite remarkable, that she could continue by the hour. She is physically feeble, but has mental energy and zeal that makes her still effective, though she cannot go beyond her own village.

In nearly every part of our district, Hindus of all classes are friendly to us and to our work. They are so anxious to have us come to their houses, that we cannot accept all the invitations given us. Often when I go in response to such a call, I find the house and courtyard freshly swept and cleaned, the bed of the house or the best blanket put out for me to sit on, and an offering of flowers, fruit, eggs or perhaps a live chicken ready to put in my hands as I leave, after talking with and singing for the women. One Hindu woman had made elaborate preparations for all our party; when we reached there we found her a sad mother, with sight really seriously impaired by weeping over the loss of all her children but one, a little boy. This one she begged me to take in my lap and lay my hands on, so that he would live. Knowing that this would foster superstition, we tried to explain to her that our power was of no avail, that we would pray to the living God for her boy, but could do no more—I am afraid she hardly understood, and it seemed hard to refuse what would have been of such comfort to her. They are friendly, they are interested, many of them are convinced of the truth of the gospel in Christ Jesus. Pray that they may have the courage to acknowledge it.

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## THE MOTHERS' UNION OF AINTAB

BY ISABEL TROWBRIDGE MERRILL

LAST Tuesday the regular meeting of the Mothers' Union was held in the First Church. There were two hundred and eighty mothers and young married women present. I wish I might describe to you the sight of all those mothers from the various communities of the city, as they sat there, most of them on rugs on the floor, listening to the address by one of the college professors, an Armenian who has recently been in England for study, on "Home Life in England." I wish I might pass on to the mothers of America the appeal it made to my heart. It was not the appeal that might be made by a company of heathen women or even by a company of the women of the tenements at home, for these women


were not ignorant. They represented and included the best educated and most enlightened women of our city and they were there because they longed to learn more about the care of their children and their homes. The point that came home to me was the wonderful opportunity and possibility there was in that company.

Meetings are held once a month, but at times the interest has been so great that the women have requested more frequent meetings. The union includes mothers of Aintab without reference to racial or religious differences. The majority of the regular attendants are from the Protestant and Gregorian communities but it is not unusual to see Mohammedan women come in, a little timidly at first and with their veils over their faces, but when they see the church filled with women only, they push back their veils and sit down among their Christian sisters. The intention is to include Jewish mothers also, but so far they have been the most difficult to reach. It has been one of the most encouraging things I have known to see the friendliness shown by the Christian women at these meetings to the non-Christian. They usher the Mohammedan women to the front seats, where they may hear and see all that is going on, they speak to them cordially and ask them to come again, and one day one of the leading women of the evangelical community asked a company from the *harem* of a wealthy Turk to come to her house near by after the meeting to have refreshments and to visit together.

The main part of the meeting consists of an address on some subject that has to do with child training or the home. The speakers have been women usually, missionaries, teachers or native Christian women. We have also had a priest, nurses, doctors, professors and pastors. Dr. Hamilton has spoken several times on medical subjects, and the women are always eager to hear her.

Lately there has been an urgent request from some of the mothers that these addresses should be repeated for the benefit of the fathers also, for they say they cannot carry out the new things they learn in the meetings without the co-operation of the fathers! Who knows? Will Turkey be the first country to introduce a *Fathers' Union*?

A small library has been started and a few books sold to the mothers. The library books are in constant circulation. Many are disappointed because they cannot get hold of books. They seem to be perfectly ravenous. When I have a book to give out I am almost mobbed.



Junior Work  
Evangelistic Medical Educational

## THE BASIS OF ALL PROGRESS

### PART II. THE GOAL POST

The *Membership, Attendance, Programs, Leadership, Gifts of Money, Of Work For Boxes, Of Service*, as they have existed this past year in the organizations for which we are leaders, have now passed in review before our minds. We have reached the point in our analysis where we know to a nicety whether the road they mark has led forward or backward, and how far we have traveled upon it. We can count the hills climbed, the boulders removed, the trees cut down, the mists we have dispelled—and those we have not! Certain stops along the way which speak of failure or of only partial success we have scrutinized until they are eloquent of “the reason why.”

Now from this vantage point let us turn our minds forward toward the untraveled region of the year 1913-14, through which our new road must presently be built. Its general character we can see at a glance. Certain special characteristics foretelling bumps and bounces, or perhaps stretches of smooth going—such as the loss of a valuable helper, the weakness or strength of certain committees, the probable competition of a new outside attraction—a longer survey will disclose. It is only at the close of this view and review, conducted with all care and prayerfulness, that we may count ourselves ready to erect a goal post to mark the spot where we earnestly intend to stand, at the end of the next year's work another long stretch of road behind us. That goal post is to embody our aim. The foundation rocks upon which it rises might be called our policy. Where shall we set them and what form shall they take? For unless we have such a goal ever in view while our road is building we shall often waste our toil far afield.

Into any skeleton policy those figures and methods must be inserted which give it life for a particular locality. A skeleton is suggestive, however, and that which has proved useful to one Mission Band leader is reproduced here.

## POLICY FOR THE YEAR 1913-14

*Membership.*

Aim: To increase the membership from . . . . . to . . . . . The Membership Committee in co-operation with the leader shall at least twice during the year personally invite into the membership of the Band every child connected with the Sunday school who is of appropriate age. Reasons for refusal to join shall be recorded as a basis for further attempts. A plan of reward shall be arranged for the whole Band, to be enjoyed when the aimed for increase is attained, this reward to be of a nature to further *missionary* enthusiasm and to emphasize, rather than minimize through rivalry, the good fellowship of the Band. Publicity shall be sought through newspaper and church calendar and by continually attracting to the Band the notice of pastor, of mothers and of all church organizations.

*Attendance.*

Aim: To improve the average attendance from . . . . . per cent to . . . . . per cent. Every member shall receive a written notice of the time, place, and subject of each meeting. Excuses for unavoidable absences shall be encouraged. Careful records shall be made and every absentee shall be looked up before the following meeting. Some special scheme of encouragement for perfect attendance shall be devised.

*Programs.*

Aim: To bring to each child fuller knowledge of, and sympathy with, those for whom missionary effort is needed; to impress upon each his personal responsibility for helping; and to point out the means and channels by which help can be given. The programs of the year shall be planned as a unit, tested by the above threefold aim, and preparation for each begun at least two weeks in advance. As many children as possible shall assist in their presentation and a large use shall be made of illustrative material, such as pictures, models, curios, etc. Variety of form shall be sought. Programs shall be reinforced by the distribution of leaflet and periodical literature to be read at home.

*Expression of Missionary Spirit.*

Aim: To provide increased opportunity for and to encourage increased activity in personal prayer, the giving of money, of work for missionary boxes, and of service for Band and Church. (1) The importance of prayer shall be made prominent in every meeting. Members shall be encouraged to offer sentence prayers. Subjects for special prayer both there and at home shall be suggested. (2) Our year's aim for money shall be . . . . . and a definite pledge shall be made by the Band for that amount. Each child shall be encouraged to pledge a definite sum toward this total, either to be saved from his spending money or earned. When the Band as a whole seeks to "make money" every member shall have a share in the work. The object to which money is to be given shall be fully presented before any vote is taken. (3) The year's work for missionary boxes shall be definitely planned and its destination determined upon and thoroughly talked over at the beginning of the year. It shall be so arranged that each child can have a share in it. Thought shall be continually

directed to those who will receive the articles made, and a spirit of gladness at being able to help them shall be cultivated at every work hour. (4) Every member shall have some assigned place and work in the "running" of the Band. All members shall search for opportunities to be of service to the pastor and the church by increasing missionary interest.

As a leader sets up her goal post, whether it be like or unlike the above, changes in her own habits as a leader will almost certainly come to appear necessary. Wise (and successful) is she who takes careful note of such desirable changes and earnestly seeks to embody them in her way of working. For be a goal post ever so noble in proportion and ever so firmly planted, the ultimate success of reaching it will depend upon the personal care and effort of the leader. Given these, however, together with a thoroughly worked out and written down policy, and the progress of a society is sure. Where for this year 1913-14 will your goal post be set? No month is so good for getting it ready as August.



For list of officers see second page of cover

## A MESSAGE TO FRIENDS AT HOME

BY HENRIETTA F. BREWER

(Concluded)

Miss Brewer, the treasurer of the Woman's Board of the Pacific, concludes in this number her interesting account of her visit to the missions of India, begun in the July issue.

A mile from Aruppukottai Mr. Jeffery met us in his phaeton, and we three drove off ahead of the bullocks for the last stage of the journey. We could see for some distance ahead the red roof of the bungalow in its setting of green trees, and as we drove through the gates a spectacle met our eyes, for there again drawn up the whole length of the winding driveway were all the children of the boarding and the village schools, with their teachers, Head Master James playing the violin, a boy making strange music out of a box, and another clapping brass bells together, while they all raised their voices and *yelled* a song of welcome. They wear a uniform, the boys

white cloths that take the place of trousers, and blue jackets; the girls, red short jackets that furnish sleeves and cover the bust, and blue *seelies*, the long piece of cloth that forms a graceful skirt and scarf-waist in one. The picture was exceedingly pretty, blue and white and red against their dark skins, under the green trees before the white columns of the bungalow hung with bouganvillia vine. Mrs. Jeffery welcomed us there, we cleaned up a little and adjourned to sit in state on the veranda, and be welcomed by song and speech and flower necklaces and flower showers and a great program. Esther James, head teacher of the girls' boarding school, presented and read an address, and I believe mostly composed the songs in honor of the occasion. She is a fine woman with a beautiful face, lately married to the head master, and they make a fine team for the school. The girls from the Hindu day schools in the town were there to sing and perform, clad in beautiful fabrics, loaded with fascinating Hindu jewelry, most of it heirlooms, gold and very heavy. I could never look at their earrings without a shudder, heavy weights hung in slits in their ear lobes stretched out for inches and often lying on their shoulders. One woman with wonderful gold *bracelets* in her ears, said there was the value of seven English gold pounds in them, and the shells were filled with sealing wax. Christianity and contact with foreigners are having their effect, and many girls at school now have their ears sewed up and made a decent shape.

While the exercises of welcome were going on, the pastor of the Aruppukottai Church with his wife and children and most of his congregation arrived to welcome us, came before us to salaam deeply and make us offerings of a lime apiece until our laps were full and the family assured the wherewithal for lemonade for days to come! The band arrived, then men with drums who gave a most deafening performance, while one man beat and danced at the same time. When all the songs were sung, the speeches made, the offerings received, we retired to the housetop to enjoy the breeze from the sea that comes up every afternoon, and makes life livable in that climate. But we were soon called down to see a Bible woman from one village and a catechist from another, and at dusk after eating the annual spread of mutton, rice and curry sauce on the tennis court with both boarding schools, we were called over to see the old pastor who is dying of old age after a useful life, having baptized four generations in that community.

We had few idle moments during our stay in Aruppukottai, three days, when we saw not all, but a very good sample of the work. The Jefferys have some sixteen stations in their circuit, and we saw four, riding all one

day from place to place in the bullock coach, having service with flowers, speeches, songs and thanks at each town. As we approached one, we were met by the boys of the school drawn up at the roadside with the village band. They escorted us in under an arch of welcome with the pictures of the King and Queen hanging in the middle, to the church where after the regular services, we were entertained with Tamil records on a phonograph and were presented with offerings of bananas.

Mr. and Mrs. Jeffery are practical and enthusiastic workers, so hopeful and with such vision of what may be done there, that they see the need of great improvements and additions in equipment and force. They are making the best of what they have there, I am sure, and no doubt are right in asking for new buildings and more workers. The girls' boarding school building is pitifully meagre and inadequate, and the girls sleep like straws in a box, laid along in rows, as close as possible on the stone floor, and all but on top of one another.

The kindergarten room hasn't proper shape or size or ventilation and with the number of children the ring can't be round at all, but has to take the shape of the room with an ell in the middle! The higher standard boys and girls recite together in the boys' building, two classes at once in the same room, and crowded beyond any hope of proper air or hygiene. Mr. Jeffery is very anxious that some one may give the money for their new church to be named after Mr. Perkins whose work there has meant so much. Three thousand dollars will build a church adequate to the growing needs of the congregation, and with that as a center, they are about to start a Christian community, as most of the members have bought land in a tract surrounding the new church site, out near the mission bungalow, and expect to build their homes in the shadow of the sanctuary. A little money goes a long way with a building, and there is so little equipment. Fifteen hundred dollars will put a proper kindergarten building with rooms for the Bible women; and about as much would build a new school dormitory. One longs to have the money to put into their hands. Mrs. Jeffery was lovely about her correspondence with the auxiliaries at home that support Bible women and girls in the school, and I hope the auxiliaries appreciate what it is for a busy missionary to keep them so in touch in a particular way.

When we left the bungalow, the school lined the avenue again and fell in behind us singing and waving us to the edge of the town. It was a strenuous experience, and we were worn out after it all, but I wouldn't have missed it for anything, and I can only say as I said in all my too numerous



speeches, that I wish you could all have been there too. One would think from the thanks that were heaped up by every organization, that we supported the entire Aruppukottai plant, instead of a girl here, a Bible woman there and a teacher somewhere else.

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## SUGGESTIONS FROM THE AUXILIARIES OF SOUTHERN CALIFORNIA

Self-denial month in October is a means of grace.

No plan, however good, will work itself.

One church reports, "We use the missionary envelopes *and* a splendid treasurer."

"Self-denial month in March, mite boxes in June, and Thank Offering in November, fill our treasury," said another church.

"Our methods are old-fashioned, but we work them a little harder."

"Weekly envelope system is the salvation of our church."

"Current events at each meeting and an annual offering suit us; each leader plans a meeting to suit herself."

Another society had formed itself into the five T. G's—To-Gether, To Grow, To Give, To Guide, To Gladden.

The first requisite of a leader is, to *know* the women, visit homes if possible, find out who takes and *reads* LIFE AND LIGHT, and *Missionary Herald*, and other periodicals.

A woman who opens her mouth and not her throat, should never lead a meeting or take a prominent part, except in a small room.

Never forget the mission of flowers. Pleasing arrangement of the room counts for much. The meeting place and *ventilation* affect the program.

Use new and catchy things, *slowly* with the older ladies, *carefully* with the younger.—*From Mrs. Geo. H. Ide, of Pasadena.*

. . . . .

The programs that never see print are the best; use no printed, ready-made program: send a postal invitation to every meeting, telling the subject, and let everybody come ready to say something.—*Washington Leader.*

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"Look upon us and hear us, O Lord our God, and assist those endeavors to please Thee which Thou Thyself hast granted to us; as Thou hast given the first act of will so give the completion of the work; grant that we may be able to finish what Thou hast granted us to wish to begin. Amen."

## OUR FIELD CORRESPONDENTS

Mrs. Otis Cary writes from Kyoto, Japan:—

Yagi San has been in the hospital sick in bed for some time. We are sorry for it and yet as I tell her she may be able to do more there than at home. She has tuberculosis but so far it has not put her in the contagious ward—she has had her lung tapped three times and is gaining so that she hopes to get home again by the end of the month. She will probably never be very strong but she hopes to be able to do her work and certainly she is having chances now which are unique. She has had flowers given her and those she has put on the stand in the middle of the ward where all can enjoy them. One woman asked her if she wouldn't please to stay always because she had done so much for those about her since she came there! She has a Bible and hymn book beside her pillow and uses them too. She said the first days she was there she read James with so much of new interest that it seemed like a book she never knew before. Last Sunday she showed me the hymn "My Jesus, as Thou Wilt," and said she was making it her prayer. From the first she has asked for books and papers and I have carried over all I could get hold of. There are twelve beds there and then another twelve in the next room with big doors between so that it is almost the same as being together. Every patient has one or more people to care for her, so really there are a good many people about. The next bed to Yagi San's through the double doors is a poor helpless man who is being cared for by his little boys. I think the one I saw there could not have been over seven. He had hard work getting up on the bed where he was rubbing his father's back and really doing a nurse's work. Yagi San has made friends with those two boys and between times they come to her bedside to get paper birds, boats, etc. Now she has books for them, tells them stories. The next bed has a boy dying, I judge, of heart trouble—pale as death. He can read though, which is a comfort.

There are women in the ward with her and she already knows their distresses and needs. She is getting much interested in them all and will help them. I get over to see her Sunday mornings after Sunday school, going over with Kamede San, the Doshisha boy who helps about the house. He has decided recently to enter the ministry and it would be

hard to find a happier boy anywhere about. He comes to Sunday school now and helps in the singing. He was teaching the children a song awhile ago and when I asked him where he learned it he said, when he was a boy in Sunday school! He was chosen by the school (Doshisha) to represent them in an oratorical contest with seventeen other schools a week ago—there were no prizes given so we do not know how he came off—but it was quite an honor.

Movita San, my "Bible woman teacher," in the factory district is helping also in some of Yagi San's work just now. She was here at the house for my January meeting for the old ladies' class. When called on to speak she told very sweetly of Miss Talcott's work and of how she went out so long as her strength lasted to evening meetings because it would encourage the pastors. She said that she would make one more in the audience which would be that amount better: she did not go to the large churches but to the smaller and more lonely ones in order to help them. Movita San then asked the women to use that as their motto during the year. "I am but one. But I am one, what I can do I will do." She had her Christian Endeavor class over here the other day, at another time her women's class.

Just at present we are being much blessed by a visit from Mrs. Far-kunaga who was the first Japanese woman to be sent to Korea by the Kumiai Woman's Home Missionary Society. She was for four years the cook in my kitchen and went from here to the Bible School. She is a dear, sympathetic woman and a fine worker. I have been out calling with her this afternoon. One place was on a lame woman. Very tactfully she asked about the poor deformed limb and after listening to the story she said it reminded her of another lame woman whom she had just become interested in. This one lived in Shikokn and when she was there a few weeks ago on a missionary trip they found her. The woman was born deformed and was now a little over forty years of age. She was now a Christian and yet she was distressed because shut up in the house she could not help others. When she heard of the special meetings which were being held in other places she asked them to come to her little village. She wrote notices of the meeting and invited all to come. She prayed and prayed as she had been doing before the meetings were arranged for. "Perhaps there will be five or six who will come, perhaps seven or as many as eight!" There were seventy at the first meeting, and a hundred at the next! Our Bible woman used to say of the woman on whom we were calling that other people lost their faith when they

didn't go to church but that Murakami San's faith never grew cold. She was tried many years when she longed to see her husband a Christian but at last he was ready to give up *sake* and then he could be a Christian. He died a happy, peaceful death and the poor lame wife lives on shut up in the house but always showing me a beautiful face filled with a deep joy.

The other call was on a deaf woman who has been a Christian many years. She and her daughter were caught in a terrible flood once in Tamo and their house floated off down the boiling, rushing flood. They climbed up on the roof expecting any minute to be thrown into the water, but they were caught in a tree, I believe, and rescued. She always refers to it as the time when their faith was so tried. The wife of her son lives with her and she was very ready to listen to the message,—the Bible woman promising to come again to read with her. Oh, these Bible women are wonderful helps and their easy, kind way of speaking wins them a place.

Miss Mead writes from Peking, China:—

We understand that America, as well as some other countries, joined China April 27th in a day of prayer for China. They say it is the first time in history that such a day has been proclaimed at the request of the government of the country for whom prayer was to be made. Surely dear old China needs prayer now if any country ever did—and we all agree that countries do. It is beautiful to see the way the Chinese Christians took hold of the plan as it was suggested by the request from the government, and carried it out so beautifully. We were afraid for a time that they would plan to have a union meeting at the temple of heaven, which could not help being more or less of a confusion and outing to many people. We were delighted therefore when it was decided that each church have its own meeting at its regular church service time. There was a big audience at our church here, and much earnestness among the people. The prayers were splendid and so was the sermon on "prayer for country." There must come great results from such volumes of prayer as went up from so many places and people; and it was not simply one day of prayer, it is continuous. China certainly wins the medal for creating unheard-of situations. President Yuan has a position not to be envied, and he is holding it in a most wonderful and, we believe, worthy manner. Only the almighty power of God working through the hearts of men, many of whom do not yet recognize his

power, can save China from the unpredictable muddle that seems to lie ahead, as long as people do not know the real meaning of freedom, or the responsibility of representation in government. That power is working in many hearts in almost surprising ways and places.

Miss Elizabeth Baldwin writes from Kusaie, Micronesia:—

Miss Hoppin is still away and the latest word from her was written just as she was leaving Jaluit for the Gilbert Islands in January.



MARSHALL HOUSES AND CHRISTIAN NATIVES ON JALUIT

During these months we have gone on regularly with the school work. Breadfruit has been very scarce and a coarse species of taro has had to be used in its place. The girls can make some palatable dishes from the latter by combining it with cocoanut milk and the boiled sap of the cocoanut tree, so they are by no means starved. The year's supply of rice gave out three weeks ago, and as I was returning home with 250 pounds of this commodity, purchased from the trader on the other side of

the island, the canoe was capsized and rice and all went into the sea. Providentially we were not far from shore, so the rice was rescued and by being spread out on mats on the attic floor to dry it has been kept from spoiling. During the winter season the waves break with tremendous power over the reef, and this year there have been some unusually high tides. One of the equipments of missionaries coming to the islands should be a knowledge of swimming. The natives are like ducks in the water and the capsizing of a canoe is a matter of little moment to them.

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During the interval of the Balkan War when negotiations for peace were taking place in London, an incident of peculiar significance took

place in Bitlis, a city of Eastern Turkey. A Mohammedan woman was cursing the cross, not an uncommon thing to do in the Empire of the Sultan. This particular cursing took place at one of the public baths where all classes meet to discuss the events of their limited world. Clouds of reeking steam and smoke rose up from their midst; haggard-looking women with puny little children sat on the wet stones smoking cheap cigarettes and listening for another outburst of blasphemy. All round, the thick black moist stone walls echoed the oaths, and the splashing of the water did not drown the sound. A dirty, white dog, wet, sleek and thin, had found his way into the bath. He added to the turmoil by running around the pool of water in the center of the room, barking furiously.

Just then a strange thing happened. The manager of the bath, a large woman of imposing personality, approached the woman whose words were still ringing in the ears of many listeners. Her heavily-jewelled earrings shook as she spoke, and her bracelets of green and gold shone in the dim light.

"What," she said, "cursing the cross, blaspheming the sign of the Christians! Don't you know, ignorant woman, 'tis forbidden now? Forbidden, woman, forbidden!"

Again the black walls re-echoed, but not with a curse—with a message, a forerunner of salvation. And the fat, yellow-faced, kindly-eyed manager of the bath returned to her tea and cigarettes in an adjoining room, feeling she had done her duty.

For days the words of this Turkish woman were told from house to house. For years they may be remembered, who knows? Let us hope!



# Our Work at Home

AROUND THE COUNCIL TABLE WITH OUR PRESIDENT

## Noontide Prayer

The custom of lifting a prayer at noon for the work of missions prevails in two at least of our Woman's Boards. Now it has been brought to the attention of the rest of us. Our own Board has approved and adopted the recommendation offered by the New York Commission of the Federation of Woman's Boards. It becomes therefore a matter to claim the attention of Board and Branch and Auxiliary officers, that they may imitate the custom and inspire their constituency to "observe the noontide as a time of daily prayer for the saving of the whole world."

### *What it does not mean*

It does not mean that prayer meetings are to be held nor even that small groups gather for united prayer. It does not mean necessarily that one retire to a secluded spot for a season of prayer alone, when the clock strikes twelve. It is not intended to lay a burdensome formality upon us.

### *What it does mean*

It means that each one of us engaged in the foreign missionary enterprise, form a habit of lifting a quiet earnest prayer at noon wherever she may happen to be at the time, at home, in the street, on the train, in a store. When at home and opportunity offers, it would forward the plan and give to the suppliant a deeper interest in pursuing it, if she take a little special time for such definite prayer for missions. The prayer calendar might then be used with fitness, or a cycle of prayer be followed. The thought, however, at the heart of this recommendation, is broader. Not simply when at home, not only when it is convenient to choose the retired spot, but also when one is so circumstanced as to be able only to remember and breathe the petition in some form as the day reaches high noon.

*Will this be worth our while?*

It is well worth while to pray for missions. No one of us doubts that. All helps to definite prayer mean more power.

This new plan for a daily uplift of the heart at the moment when thousands of other women lift their hearts, suggests possibilities of deepening power. Can we not catch a vision of a widely scattered multitude united in intercessory prayer so constant and earnest that God will respond with abounding blessings?

The way to realize the vision is for each and all of us to start upon the new plan personally, to bring it up also in our meetings and pass on the message as we may.

M. L. D.

## PRAYER CYCLE FOR AUGUST

*There shall be one fold, one Shepherd*

Prayer for a vision of the need of the world for a Saviour; for willingness to serve and power for service; for wisdom in all plans for the coming year of work; for wise federation and increased unity among Christian bodies; that our narrowness may not hinder God's purposes; a deeper consecration among women of our own country.

A YEAR OF ACTIVITY: THE MEDICAL WOMEN'S  
ASSOCIATION OF BOSTON

It will be remembered that one of the fruits of the Jubilee in Boston was the organization of the women physicians and nurses for the purpose of aiding medical missions in foreign countries. This Association closed its second year of work in May and extracts from its interesting annual report prepared by its secretary *pro tempore*, Dr. Edith Swift Hole, are given herewith.

Our present membership is 130, a revised list consequent upon the dropping out of several and the addition of new members, among whom physicians form a reasonable proportion. Our public gatherings have been for the purpose of familiarizing ourselves with existing conditions and suggesting new and proper fields of active work. . . . Aside from these meetings the sections on India and China have been busy, collecting and disbursing money to maintain three scholarships in the medical schools of those lands.

Great as is the need for medical workers, quite as serious is the lack of nurses. So it is with gratification that we find the nurses' clubs of



Boston showing signs of interest. Our president, Dr. Mary R. Mulliner, has spoken before one of the clubs and they have invited medical missionaries and others acquainted with the work to address them.

From other cities also have come requests for data relative to our society with a view to organizing similar work. This should stimulate us to greater effort in perfecting our own Association.

Still another cause for congratulation comes from the announcement that one of our own number, Dr. Cordelia I. MacNaughton, is preparing to sail with Dr. Harriet E. Parker, to become her assistant in the Woman's Hospital of Madura, India. (Dr. MacNaughton and Dr. Parker sailed June 14th.) She will fill a most valuable position and rejoices in the opportunity to go. Through us then a capable, experienced woman was brought into touch with an urgent need. But if we go back a few months we shall find that a quiet word of invitation in the midst of test tubes and re-agents from one of our members to a stranger was the all important step which brought Dr. MacNaughton here to learn of the plan which called for her.

An appeal is now in preparation with a view to bringing this work to the attention of graduating classes in our medical schools. Eastern civilization will need for some time to come the well-trained products of our Western schools to found hospitals and schools, to reach and train native men and women.

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## ANNUAL MEETING OF THE WOMAN'S BOARD OF MISSIONS

The annual meeting of the Woman's Board of Missions will be held by invitation of the Springfield Branch, in the First Church, Springfield, Mass., November 12-14, 1913, closing Friday noon. There will be no preliminary meeting on Tuesday, the 11th, as in previous years, but the first session of Wednesday will be devoted to features of special interest to the delegates and other workers. Entertainment is offered from Tuesday night till Friday noon to all accredited delegates of Branches from a distance and to all women missionaries of the Woman's Boards and the American Board. Applications for entertainment should be sent before October 15th to Miss Annie L. Whitten, 283 Beach St., Holyoke, Mass., chairman of the hospitality committee. There will be no reduction of railroad fares.

## OUR BOOK TABLE

*A Muslim Sir Galahad.* By Henry Otis Dwight. Published by Revell Company. Pp. 188. Price, \$1.

Dr. Dennis in his Foreword speaks of this volume as the "true story of a heart quest for a better religion" than Islam has to offer. Written by the son of a missionary and himself for thirty-five years connected with the work of the American Board in Constantinople our author can give the accurate local coloring and the knowledge of one who has tried to help the thoughtful Moslems. Doubtless many, like the hero of this story, are reaching out after the God whom they superficially worship. In Dr. Barton's review of this book in the *Herald* for May he speaks of Selim as a genuine personality who went through many of the experiences detailed in the story and who after fleeing for his life from his fellow Moslems reached Constantinople and there was associated with the author and Dr. Herrick in producing a literature for his people.

A most attractive picture of Selim in Kurdish dress appears as frontispiece.

*The Modern Call of Missions.* By James S. Dennis, D.D. Published by Revell Company. Pp. 341. Price, \$1.50.

The author of *Christian Missions and Social Progress* has laid the Christian world under great indebtedness to him not only by this monumental work but for *The New Horoscope of Missions* and *Foreign Missions after a Century*. The sub-title of this latest book is "Studies in Some of the Larger Aspects of a Great Enterprise."

Here we have in permanent form articles that have been previously published in missionary reviews and periodicals. Such titles as "Missions and National Evolutions," "Commerce and Missions," "The Layman's Movement; An Interpretation," show the wide range of subjects treated, and all in Dr. Dennis' broad-minded, scholarly fashion.

The book is enriched with most strategic quotations facing each chapter and also with an index. "The Lessons of Martyrdom; Its Message to the Church of Our Day" has this thrilling word from Rev. Dr. Forsyth: "There is nothing finer nor more pathetic to me than the way in which missionaries unlearn the love of the old home, die to their native land, and wed their

hearts to the people they have served and won; so that they cannot rest in England, but must return to lay their bones where they spent their hearts for Christ. How vulgar the common patriotisms seem beside this inverted homesickness, this passion of a kingdom, which has no frontiers and no favored race, the passion of a homeless Christ."

G. H. C.

*Bible Lessons for Foreigners Beginning English.* By Lizzie Thomas Baldwin. Published by S. Arthur Baldwin, Jamestown, N. Y. Price in cloth, 45 cents.

Lizzie Thomas Baldwin has received warm commendation from educational experts and is spoken of by Professor Steiner as "calculated to lead men into a New Language and a New Life." Mrs. Baldwin has had much experience in teaching foreigners in her home in Jamestown, N. Y., and these pages are instinct with her own earnest personality.

## WOMAN'S BOARD OF MISSIONS

Receipts from May 18 to June 18, 1913

MISS SARAH LOUISE DAY, Treasurer

Friend, 4; Friend, 50; Friend, 35, 89 00

### MAINE.

*Eastern Maine Branch.*—Mrs. J. Gertrude Denio, Treas., 347 Hammond St., Bangor. Amherst and Aurora, Ch., Ladies, 4; Bangor, All Souls Ch., Ladies, 14s; East Ch., L. M. S., 3, Hammond St. Ch., Union Miss. Soc., 34.08; Belfast, North Ch., Ladies, 1; Bluehill, Ch., Ladies, 3.25; Brewer, So., L. M. S., 5; Ellsworth, Ladies' Miss. Cir., 16; New Sweden, Ch., 1; Presque Isle, Ch., Ladies, 10; Princeton, Ch., Ladies, 8; Skowhegan, Island Ave. Ch., Ladies, 19.50, 249 83

*Western Maine Branch.*—Miss Annie F. Bailey, Treas., 52 Chadwick St., Portland. Off. at Annual and Branch Meetings, 32.25; Augusta, Aux., 25, Y. L. League, 5; Bath, Aux. and S. S., 30; Berwick, South, Aux., 39; Bridgton, North Ch., 1; Cornish, Aux., 5; Falmouth, West, Aux., 5; Harpswell Center, Aux., 5; Harpswell, North, C. E. Soc., 50 cts., C. R., 90 cts.; Newfield, West, Ch., 2.20; Paris, So. Ch., 2; Portland, High St. Ch., Aux., 7.14, Second Parish Ch., Aux., 3.45, S. S., 25, State St. Ch., Aux., 22.61; Waterville, Aux., 30; Westbrook, Cov. Dau., 20; Woodfords, Aux., 29.38. Less expenses, 11.52, 278 91

Total, 528 74

### NEW HAMPSHIRE.

*New Hampshire Branch.*—Miss Elizabeth A. Brickett, Treas., 60 North Spring St., Concord, Atkinson, Dau. of Cov., 1; Concord, First Ch., S. S., Aloha Cl., 2; Farmington, Aux., 17.29, C. R. 2.71;

Jaffrey, C. E. Soc., 7; Jaffrey, East, Aux. (25 of wh. to const. L. M. Mrs. Carrie R. Haniston), 40; Manchester, First Ch., S. S., Miss Parker's Cl., 2.50; Meredith, Aux., 6; Newport, Newport Workers, 80; Salmon Falls, C. E. Soc., 2.50, Union Ch., 2.79, 163 79

### VERMONT.

*Vermont Branch.*—Miss May E. Manley, Treas., Box 13, Pittsford. Barre, Prim. Dept., S. S., 10; Bellows Falls, Woman's Assoc., 137, Mt. Kilburn Soc., 25; Brattleboro, S. S., Children's Fair, 51; Franklin, Aux., 16; Grafton, C. E. Soc., 2.90; Highgate, Aux., 5; Middlebury, Aux., 14.35; Montgomery, Center Ch., 5; Newfane, Ch., 5.50; Peacham, Aux., 15; St. Johnsbury, South Ch., Searchlight Club, 40, 326 75

### MASSACHUSETTS.

*Andover and Woburn Branch.*—Mrs. E. S. Gould, Treas., 58 Thorndike St., Lawrence. Andover, Ch. of Christ in Phillips Acad., Sunbeam M. C., 4.36; Lawrence, Lawrence St. Ch., Aux., 75, South Ch., Mrs. Frank Emerson and Miss Mabel E. Emerson, 10; Lowell, Eliot Ch., Aux., 20; Malden, Aux., 180, First Ch., Girls' Pro Christo League, 3; Medford, Mystic Ch., C. E. Soc., 10; Melrose Highlands, Aux., 20; Winchester, First Ch., Children's Miss. Soc., 20; Woburn, First Ch., Miss. Study Cl., 15, 357 36

*Berkshire Branch.*—Miss Mabel A. Rice, Treas., 118 Bradford St., Pittsfield. Int. on Hulbert Mem. Fund, 25; Two Friends in Berkshire, 250; Adams, Aux., 60; Canaan, Aux., 23; Dalton, Aux.,

182.73, Mrs. Zenas Crane, 250, In-as-much Cir. King's Dau., 12; Penny Gathers, 6; Hinsdale, Aux., 15.54; Housatonic, Aux., 29.05, C. R., 9.25, Finding Out Club, Jr. C. E. Soc., 15.31; Interlaken, Aux., 21.06; Lee, S. S., 10; Lenox, Aux., 44.46; Monterey, Aux., 5; North Adams, Haystack M. B., 15; Pittsfield, Mrs. Emily F. Howe, 5, First Ch., Aux., 443.80, M. B., 10, Memorial Soc., 90, Memorial C. R., 10, Pilgrim Mem. Ch., Pilgrim Dau., 15, C. R., 1.50, South Ch., Aux., 23.95, Aloha M. B., 5, Mrs. Buchanan's S. S. Cl., 5.25; South Egremont, Friend, 5; Stockbridge, Aux., 15; West Stockbridge, Aux., 30; Williamstown, Aux., 5. Less expenses, 32.64,	1,605 26
<i>Boston.</i> —Miss Frances V. Emerson,	25 00
<i>Essex South Branch.</i> —Miss Daisy Raymond, Treas., 120 Balch St., Beverly, Beverly, Dane St. Ch., Prim. S. S., 3, Jr. C. E. Soc., 5, Second Ch., Norbechurst Camp Fire, 5, Prim. S. S., 4, Ryalside, Immanuel Ch., Jr. C. E., 4, Washington St. Ch., Aux., Len. Off., 21.73, Jr. S. S., 2.50, Prim. S. S., 2.50; Danvers, First Ch., Prim. S. S., 1.34; Gloucester, Trinity Ch., Aux., 32; Hamilton, C. R., 4.47; Lynn, First Ch., Aux., Len. Off., 30, S. S., 5; Lynnfield, Sunshine M. C., 6.10; Salem, Crombie St. Ch., C. R., 2.50, South Ch., Aux., Len. Off., 9.39; Tabernacle Ch., Prim. S. S., 10, Light Bearers M. C., 15,	163 73
<i>Franklin County Branch.</i> —Miss J. Kate Oakman, Treas., 473 Main St., Greenfield, Greenfield, Second Ch., Jr. C. E. Soc.,	5 00
<i>Hampshire Co. Branch.</i> —Miss Harriet J. Kneeland, Treas., 8 Paradise Road, Northampton, Amherst, Aux. (50 of wh. to const. L. M's Mrs. George B. Churchill, Mrs. Frank A. Waugh), 83; Chesterfield, Aux., 24; Northampton, Edwards Ch., Aux., 8.35, Aloha Guild, 50; South Hadley, Aux. (100 of wh. to const. L. M's Mrs. Horace Brockway, Mrs. Nettie B. Fairbanks, Mrs. Eugene Lyman, Mrs. A. R. Winchester), 107.22,	272 57
<i>Medway.</i> —Ladies' Benev. Soc.,	20 00
<i>Middlesex Branch.</i> —Mrs. Frederick L. Claflin, Treas., 15 Park St., Marlboro, Framingham, Plymouth Ch., Aux., 219.75; Holliston, Aux., 40; Lincoln, Aux., 23; Milford, Ladies' Benev. Soc., 70; Northboro, Ch., Friend, 5; South Sudbury, Off. at Semi-ann. Mect., 15; Wellesley, Wellesley College Y. W. C. A., 700,	1,072 75
<i>Natick.</i> —Walnut Hill School, Christian Assoc.,	10 00
<i>Norfolk and Pilgrim Branch.</i> —Mrs. Mark McCully, Treas., 115 Warren Ave., Mattapan. Bridgewater, Ladies, 10; Quincy, Bethany Ch., Jr. C. E. Soc., 15; Sharon, Aux., 13, Helping Hand M. C., 5; Weymouth, South, Union Ch., Clark M. B., 10,	53 00
<i>North Middlesex Branch.</i> —Miss Julia S. Conant, Treas., Littleton Common, Fitchburg, Rollstone Ch., J. H. Girls' Club, 10; Littleton, Aux., 5; Shirley, Aux., 30; Westford, Aux., 16,	61 06
<i>Quincy.</i> —Off. at Semi-ann. Meeting,	68 05
<i>Springfield Branch.</i> —Mrs. Mary H. Mitchell, Treas., 1073 Worthington St., Springfield. Offering at Y. P. Rally, 14.40, Off. at Jr. Rally, 7.90, Jr. Dept. of Branch, 7.85; Monson, Jr. C. E. Soc., 1; Springfield, Hope Ch., Aux., 23.30, Cheerful Workers,	
13.70, Park Ch., Aux. (50 of wh. to const. L. M's Mrs. Ellen Brewer, Mrs. Annie E. Duckworth), 55,	123 15
<i>Suffolk Branch.</i> —Mrs. Frank G. Cook, Treas., 44 Garden St., Cambridge, Allston, Jr. C. E. Soc., 3.08; Arlington, Pleasant St. Ch., C. E. Soc., 5; Auburndale, Jr. C. E. Soc., 25; Boston, Old South Ch., Aux., 102, Friends, through Miss Day, 43, Park St. Ch., Aux., 450, Shawmut Ch., Aux., 30, Union Ch., Monday Eve Miss. Club (with prev. con. to const. L. M's Miss Gertrude E. Bigelow, Miss Amy E. Emery, Miss Edith B. Knight, Miss Nellie McQuestin, Miss Leila Smith), 51.50; Boston, South, Phillips Ch., Aux., 45, Y. L. M. S., 65; Brookline, Leyden Ch., Pro Christo Soc., 10; Cambridge, First Ch., Aux., 3.50, C. R. (to const. L. M. Mrs. Harry E. Cutter), 25; Chelsea, Central Ch., Women Workers, 30, First Ch., Floral Cir., 15; Dedham, Aux., 60.89, M. B., 12; Dorchester, Central Ch., Aux., Len. Off., 32, Harvard Ch., Woman's Benev. Soc., 25, Pilgrim Ch., Allbright M. C. (Len. Off., 41.75), 51.75, Second Ch., Y. L. M. S., 100; Everett, Courtland St. Ch., Jr. C. E. Soc., 2; Foxboro, Cheerful Workers, 25; Hyde Park, Aux., 60, Jr. Aux., 49, S. S., 25; Jamaica Plain, Boylston Ch., Aux., 25; Neponset, Trinity Ch., Stone Aux., Len. Off., 31.67; Newton, Eliot Ch., Woman's Assoc. (25 by Mrs. Lucy Trowbridge), 160, S. S., 30; Newton Highlands, Aux., 37.22; Newtonville, Mrs. D. Brewer Eddy, 100; Norwood, Little Women, 5, S. S., Prim. and Jr. Depts., 6; Roxbury, Eliot Ch., Aux. (Len. Off., 15.25), 16.25, Highland Ch., S. S., Inter. Dept., 10, Jr. C. E. Soc., 5, Imm.-Walnut Ave. Ch., For. Dept. (Len. Off., 5.50), 26.50, S. S., 5, Prim. Dept., 5; Roxbury, West, Sunshine Aux., 10; Somerville, West, Miss. Soc., 35, Lower Lights, 14.39; Waltham, First Ch., For. Miss. Soc., 40; Wellesley Hills, Aux., 3,	1,905 75
<i>Worcester Co. Branch.</i> —Mrs. Thomas E. Babb, Jr., Treas., 12 Clearview Ave., Worcester. Fisherville, Aux., 27; Leicester, Aux., 5; North Brookfield, Woman's Union, 12; Spencer, Y. W. Miss. Club, 42; Westboro, Evan. Ch., S. S., Prim. Dept., 7.50; Whitinsville, Aux., 125.10, Little Light Bearers, 9.66; Worcester, Central Ch., Mrs. Knowles, 500; Lakeview, Ch., C. E. Soc., 4, Old South Ch., Mrs. E. H. Marble, 5, Aux. (to const. L. M's Mrs. George F. Fuller, Mrs. Thomas Macduff, Mrs. Clara F. Pharaoh, Mrs. Walter F. Twitchell), 100, C. E. Soc., 4, Park Ch., Aux., 4.85, Pilgrim Ch., Woman's Assoc., 25, Plymouth Ch., Mrs. Morgan, 25, Union Ch., Woman's Assoc., 13, Aphorizo Club,	921 11
Total,	6,663 73
LEGACIES.	
<i>Springfield.</i> —Miss Helen Spring, by Frederick Atherton and H. Curtis Rowley, Extrs., add'l,	67 50
<i>Worcester.</i> —Harriet Wheeler Damon, by Frank H. Wiggin, Trustee, add'l,	50 00
Total,	117 50

## CONNECTICUT.

*Eastern Connecticut Branch.*—Miss Anna C. Learned, Treas., 255 Hempstead St., New London. Bozrah Centre, Aux., 7.75; Central Village, Aux. (25 of wh. to const. L. M. Mrs. Lillian B. Bliven), 35.21; Chaplin, Aux., 20; Colchester, Boys' M. B., 5.75, C. E. Soc., 5, C. R., 1.50, Wide Awake M. C., 6.42; Danielson, Aux., 8.50; East Woodstock, Aux., 10, Clover Cir., 10, C. R., 1.13; Hanover, Jr. C. E. Soc., 3; Jewett City, Aux., 10, C. R., 7; Lisbon, Newent C. E. Soc., 2.50; New London, First Ch., Aux., 16.53, C. E. Soc., 5, C. R., 6.50, S. S., Prim. Dept., 5, First and Second Chs., Dau. of Cov., 20, Second Ch., Aux., 8.50, C. R., 4.15; Norwich, First Ch., Lathrop Mem. Soc. (prev. con. const. L. M. Miss Sarah L. Huntington), Park Ch., C. R., 13, Second Ch., Aux., 30, C. R., 2.23, Thistle-down M. C., 10; Plainfield, Aux., 14, C. E. Soc., 11; Preston City, Aux., 17.50, C. E. Soc., 2.50; Preston, Long Soc., Aux., 1; Taftville, Aux., 26.50, Voluntown and Sterling, Aux., 5; Wauregan, Aux., 40,

372 17

*Hartford Branch.*—Mrs. Sidney W. Clark, Treas., 40 Willard St., Hartford. Off. at Children's Rally, 11.17; Burnside, Aux., 12; Hartford, Asylum Hill Ch., 41.50; New Britain, South Ch., 29; Plainville, Aux., 10; Plantsville, Aux., 25; South Windsor, Aux., 25; Tolland, Aux., 30; Windsor Locks, Aux., 105,

288 67

*New Haven Branch.*—Miss Edith Woolsey, Treas., 250 Church St., New Haven. Ansonia, Jr. C. E. Soc., 8; Bethel, Aux., 35; Bridgeport, Olivet Ch., Bell M. B., 7, Park St. Ch., Endeavor Cir., 10; Cromwell, Aux., 21.22; Danbury, Miss. Study Cl., 2; Derby, First Ch., Aux., 2; East Hampton, Aux., 42.30; East Haven, Wayside Gleaners, 40; Easton, Aux., 10; Essex, Aux. (50 of wh. to const. L. M.'s Mrs. O. B. Champion, Mrs. Henry B. Kirkland), 60; Fairfield, Aux., 58; Greenwich, M. C., 25; Guilford, Third Ch., Jr. M. C., 1.10; Haddam, C. E. Soc., 5; Hadlyme, C. E. Soc., 5; Harwinton, Aux., 11.85, C. E. Soc., 3; Kent, Aux., 10; Marlboro, C. E. Soc., 5; Meriden, Center Ch., Aux., 2, First Ch., C. E. Soc., 15; Middlebury, Aux. (25 of wh. to const. L. M. Mrs. Ruth A. Townsend), 30; Millington, C. E. Soc., 3; Naugatuck, Miss. Study Cl., 4.25; New Haven, Center Ch., Aux., 170.47, Dwight Place Ch., Aux., 118.35, Y. W. Guild, 25, Howard Ave. Ch., Aux., 1.50, Pilgrim Ch., Aux., 47.96, Y. L. M. C., 15, Welcome Hall, Lend a Hand, 10, C. R., 2; North Branford, Aux., 11; Portland, C. R., 10; Salisbury, C. E. Soc., 5; South Norwalk, Aux., 35; Stamford, Aux., 25.50; Stratford, S. S., 55; Thomaston, Aux., 3.50; Washington, Aux., 19.05; Watertown, Aux. (50 of wh. to const. L. M.'s Mrs. H. H. Ashenden, Mrs. Katherine Woodruff), 58.43, Dau. of Cov., 10; Westchester, Aux., 1; Westport, Aux., 13.50; Westville, C. E. Soc., 5; Winsted, First Ch., Aux., 2.50, Second Ch., Golden Chain, 5, Travellers Club, 45; Woodbridge, Aux., 48, S. S., Delta Alpha Cl., 5; Woodbury, Y. L. M. C., 5,

1,168 48

Total,

1,829 32

## NEW YORK.

*New York State Branch.*—Mrs. F. M. Turner, Treas., 640 St. Mark's Ave., Brooklyn. Refunded on Expense Acct., 355; Albany, King's Dau., 15, C. E. Soc., 7; Antwerp, Aux., 27; Arcade, Aux., 5; Baiting Hollow, C. E. Soc., 12.50, Jr. C. E. Soc., 5; Berkshire, Aux., 16; Binghamton, First Ch., Aux., 59, Plymouth Ch., Aux., 5; Briar Cliff Manor, Aux., 50; Brooklyn, Bushwick Ave. Ch., 25, Central Ch., Aux., 306.66, Jr. Aux., 12.50, Church of the Evangel, 105, Earnest Workers, 10, Clinton Ave. Ch., Aux., 212.71, Forward, 20, Flatbush Ch., Aux., 62.10, Lewis Ave. Ch., Aux., 30, Earnest Workers' B., 80, Park Slope Ch., Aux., 15.08, Parkville Ch., Aux., 22.21, Plymouth Ch., Aux., 188.29, Light Bearers, 50, Roxana Beecher Cir., 25, Jr. C. E. Soc., 5, Putnam Ch., Aux., 30, Richmond Hill Ch., Aux., 41.60, St. Mark's Ch., Aux., 15, St. Paul's Ch., Aux., 30, South Ch., Jr. M. B., 30, Girls' M. C., 8, Tompkins Ave. Ch., Aux., 198, Stephenson Cir., 5, Tompkins Ave. Branch, Dau. of Cov., 5, S. S., 20, Jr. Dept., 3, Inter. C. E. Soc., 3, Jr. C. E. Soc., 5, Forget-me-not Cir., 2, Thoughtful Cir., 1, Helping Hands Cir., 3, Pansy Cir., 2, United Ch., Aux., 12, Woodhaven Ch., Aux., 21.60; Buffalo, First Ch., Aux., 40, S. S., 15; Camden, Aux., 31.50, Jr. C. E. Soc., 8; Canandaigua, Aux., 60; Candor, Aux., 50; Cincinnati, Aux., 7.50; Corning, Aux., 8; Deansboro, Aux., 22; De Ruyter, Aux., 5; Elbridge, Aux., 21.14; Ellington, Aux., 13.10; Franklin, Aux., 50; Friendship, Aux., 7; Gloversville, Aux., 100, Research Club, 10; Groton, Aux., 19; Hamilton, S. S., 1; Homer, Aux., 193.18, Jr. M. B., 8, Dau. of Cov., 20, Prim. School, 5, C. R., 3; Honeoye, Aux., 26, Burns' Cl., 10; Howells, Aux., 10; Ithaca, Aux., 24; Jamestown, First Ch., Aux., 80.79, Just We Girls' Club, 10, Pilgrim Mem. Ch., Aux., 5; Kiantone, Aux., 5; Little Valley, Aux., 16.70; Lockport, First Ch., Aux., 55; Lyssander, Aux., 10; Madison, Miss Jennie Rice, 10; Madrid, Aux., 20; Middletown, North Ch., Aux., 10; Moravia, Woman's Union, 17.50, Y. L., 10.60; Morrisville, Aux., 24; Neath, Pa., Aux., 10; Nelson, Aux., 10; Newark Valley, Aux., 29, Carry The News Club, 5; Newburgh, Aux., 15; New York, Bedford Park Ch., Aux., 33.70, Bethany Ch., Jr. C. E. Soc., 5, Broadway Tab., Aux., 378, S. S., 100, C. E. Soc., 50, Philanthropic Cir., 25, M. B., 8, C. R., 10, Mt. Vernon Heights Ch., Aux., 15, North N. Y. Ch., Aux., 13, North Pelham Ch., Aux., 5, Trinity Ch., Aux., 4; Niagara Falls, Aux., 18, Northfield, Aux., 21; Norwich, Loyal Workers, 10; Norwood, Aux., 10; Ogdensburg, Aux., 47; Orient, Aux., 30; Oriskany Falls, Aux., 5; Oswego, Aux., 94.96, Mrs. E. M. Andrus, 25, Jr. C. E. Soc., 10; Patchogue, Aux., 15.25, S. S., 10, Prim. Dept., 5, C. R., 6; Philadelphia, Aux., 25; Phœnix, Aux., 41.40, S. S., 13.63, Prim. Dept., 4, Y. P., 5; Portland, Aux., 8, Y. L., 5; Pulaski, Aux., 18; Randolph, Aux., 11; Riverhead, First Ch., Aux., 15, C. E. Soc., 5; Rockaway Beach, First Ch., 10; Rodman, Aux., 20; Salamanca, Aux., 5; Saugerties, Aux., 23; Sayville, Aux., 45, C. R., 3.06; Seneca

Falls, Aux., 10; Sumner Hill, C. R., 5; Syracuse, Danforth Ch., Aux. (with prev. contri. to const. L. M.'s Mrs. Herbert Benson, Mrs. J. H. Eamans), 34.60, Y. L., 20, S. S., 12.50, Geddes Ch., Aux., 52.45, In Mem. of Mrs. G. C. Gere, 20, C. E. Soc., 2, Pilgrim Ch., Aux., 7, C. R., 2.50, South Ave. Ch., Aux., 5; Tallmans, Aux., 2; Utica, Plymouth Ch., Aux., 50, Carey Cir., 20, Dunham Cir., 5; Wading River, Aux., 5; Walton, Aux., 16; Watertown, Aux., 24.62; Wellsville, Aux., 51, Laurel Sunshine Cir., 2; West Bloomfield, C. E. Soc., 5; Westmoreland, Aux., 30; West Winfield, Aux., 57.77, Jr. C. E. Soc., 5, C. R., 2; White Plains, Aux., 80, 5,010 00

## PHILADELPHIA BRANCH.

*Philadelphia Branch*.—Miss Emma Flavell, Treas., 312 Van Houten St., Paterson, N. J., D. C., Washington, First Ch., Miss. Club, 50; *Mad.*, Baltimore, Associate Ch., Aux., 65; *N. J.*, Miss Hetta L. H. Ward, 25; Chatham, Stanley Ch., M. B., 5.51; Cresskill, Ladies' Aid Soc., 8.15; Upper Montclair, Howard Bliss M. B., 25. Less expenses, 7.74, 170 92

## PENNSYLVANIA.

*Harrisburg*.—Miss Martha D. Jones, 36 00

## MARYLAND.

*Baltimore*.—Associate Ch., C. E. Soc., 50 00

## VIRGINIA.

*Hampton*.—Hampton Inst., 76 45

## GEORGIA.

*Atlanta*.—Atlanta Univ., Y. W. C. A., 6.86, Ch. of Christ, 23.14, 30 00

## CALIFORNIA.

*Fresno*.—Mrs. Kohar Koprielian, 2 00

## CANADA.

*Canada*.—Cong'l W. B. M., Miss Emily Thompson, Treas., Toronto, 1,019 10

## CHINA.

*Ponasang*.—Fochow Girls' College, C. E. Soc., 44 75

Donations,	\$14,552 15
Buildings,	971 10
Specials,	517 30
Legacies,	117 50

Total, \$16,158 05

## TOTAL FROM OCT. 18, 1912,\* TO JUNE 18, 1913.

Donations,	\$82,119 16
Lapsed Conditional Gift,	2,500 00
Buildings,	21,230 80
Specials,	1,851 57
Legacies,	18,006 62

Total, \$125,708 15

## GOLDEN ANNIVERSARY GIFT.

Previously acknowledged,	\$34,209 88
Receipts of the month,	971 10

Total, \$35,180 98

## WOMAN'S BOARD OF THE PACIFIC

## Receipts for May, 1913

MISS HENRIETTA F. BREWER, Treasurer, 770 Kingston Ave., Oakland, Cal.

## CALIFORNIA.

*Northern California Branch*.—Mrs. E. V. Krick, Treas., 1433 Clay St., San Francisco. Alameda, King's Daughters, 25; Berkeley, First, 81.25; Campbell, 6.25; Ceres, 10; Mills College, 12.50; Oakland, First, Young Ladies' Guild, 50, Woman's Soc., 45, Pilgrim, Woman's Soc., 26.45, Cradle Roll, 6.50, Plymouth, 15; Palo Alto, 4.65; San Francisco, First, 40, Cradle Roll, 20 cts.; Saratoga, 30; Soquel, 12; Sunnyvale, Gift of Mrs. R. C. Kirkwood, 230, 614 80

*Southern California Branch*.—Mrs. S. E. Hughes, Treas., 56 Worcester Ave., Pasadena. Claremont, S. S., 17.96, Berean Cl., 20, Woman's Soc., 35; Compton, Woman's Soc., 5; Long Beach, Woman's Soc., 15; Los Angeles, Colegrove, S. S., 25, Garavanza, Woman's Soc., 20, S. S., 5, Messiah, S. S., 15; Pasadena, First, Woman's Soc., 10, Woman's Bible Cl., 15, C. E., 15, Lake Ave., Philathea Cl., 20; Prescott, Arizona, Woman's Soc., 25; Santa Barbara, Woman's Bible Cl., 6.25; San Diego,

First, Woman's Soc., 62.50, Logan's Heights, Woman's Soc., 7; San Louis Obispo, Woman's Soc., 8, 326 71

## IDAHO.

*Idaho Branch*.—Mrs. W. L. Phelps, Treas., 111 W. Jefferson St., Boise. Weiser, Woman's Soc., 10 00

## OREGON.

*Oregon Branch*.—Mrs. A. L. Cake, Treas., 451 West Park Ave., Portland. Portland, Atkinson Memorial, C. E., 5, First, Woman's Aux., 40.80, S. S., 30.80, Sunnyside, C. E., 15, S. S., 15, 106 60

Total, 1,058 11

R. B. FERRIER, *Asst. Treas.*

Of the receipts credited to Southern California, 255 is for special work: in Sivas (200), Adana Hospital (20), Mrs. Brown, Ceylon (35).



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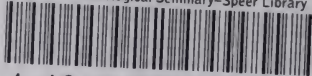


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